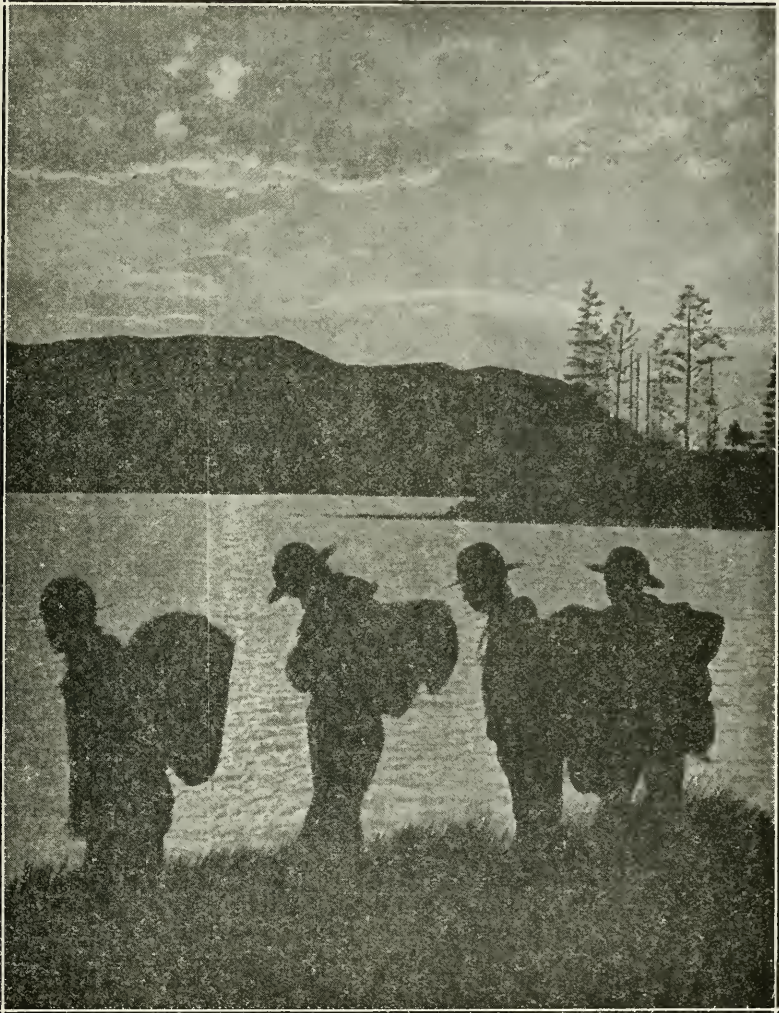


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Boy Scouts "On The Trail"

"I promise . . . to do my duty to God and the King."

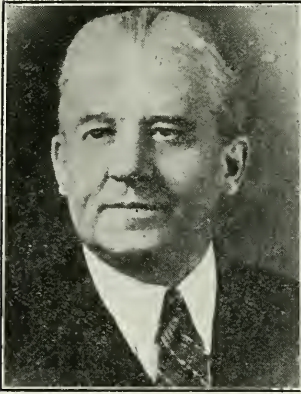
(See article page 758)

NEW WITNESSES FOR JESUS CHRIST

By ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE APOSTLES

THE Church of Jesus Christ of Latter-day Saints has a sacred mission to perform in the world. One of the most important features of that mission is to provide new witnesses to this doubtful and skeptical generation that Jesus is indeed the Christ, the very Son of the living God, who died for men and is still interested in them and presides under His Father over the destinies of this world. We proclaim with John that by Him, as the Father's representative, was the world made. In the character of Jehovah before He dwelt among men in the flesh, He was the Spokesman of His Father, Elohim, delivering the commandments, inspiring the prophets and ultimately coming to dwell among men in the flesh, thereafter to be called Jesus Christ. He gave Himself as a ransom to save the world and mankind; first, from the consequences of the fall which brought mortality and death. He brings to us immortal and eternal life. And through our obedience to His Gospel He redeems us from the consequences of our own sins.



Melvin J. Ballard

"The Lord's hand is in all that is now going forward."

But His interest in this world did not end when He had performed His great sacrifice. He is the Saviour of all men, no matter where or when they have lived upon the earth. To His disciples at Jerusalem He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10: 16.) It is generally agreed now that when He spoke those words there was a mighty multitude of people living in the western world. He was their Saviour and knew of their existence.

Prominent among the witnesses this Church produces to support the testimony of the disciples at Jerusalem concerning Christ and His ministry is the testimony of a nation living upon the western hemisphere which was visited by Him. After His resurrection unto them He said, "Ye are the other sheep of whom I spake." Great destructions had occurred in this land at the crucifixion of Christ, the multitude who survived were standing about one of the temples marvelling at the great changes which had taken place. The following account of this visit is recorded in the Book of Mormon, the bible of Ancient America, Third Nephi, 11th chapter, verses 3 to 17:

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless,

and notwithstanding it being a small voice it did pierce them that did hear to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

Three New Witnesses

FURTHER evidence that Jesus Christ is the God of Israel; that He was chosen as Redeemer of the world before the foundations of the earth were laid; that He preached the Gospel unto Adam and his posterity; and that it was He of humble birth in Bethlehem who died on Calvary and rose again, are offered to the world by the Latter-day Saints. Apostle Ballard, in his discourse, quotes freely from the Book of Mormon and Doctrine and Covenants, which stand to convince Jew and Gentile of the divinity of the Saviour. These two books together with the Holy Bible and Pearl of Great Price are the standard works of the Church, three of which stand as new witnesses for God.

Elder Ballard delivered this address over the Columbia Broadcasting System's "Church of the Air" programme which was broadcast from the great Mormon Tabernacle in Salt Lake City Sunday, October 4 at the 107th Semi-annual Conference. The programme was released over more than seventy stations in the United States and Canada.

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

Jesus Christ spent three glorious days with the peoples of America. He organized His Church and taught them the same doctrine He had delivered to His disciples in Jerusalem. As He left them He promised to come again. This historic visitation is supported by the traditions of all the Indians of America who have the same story that their fathers were visited a long time ago by a fair God who taught His Gospel and blessed them, promising to return again. The conquest of Peru and Mexico by a handful of white men was possible because of this tradition of the promised return of the white God.

And now another witness which this Church furnishes that Jesus Christ not only lives but that He is as deeply interested in this generation as He was in them of old is the witness of Joseph Smith and Oliver Cowdery that on the third day of April, 1836, one hundred years ago, in the Kirtland Temple, built by divine command to provide a place for the Lord's appearance, the following event occurred:

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in colour like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (Doctrine and Covenants 110: 2-4.)

He further announced that the purpose of His visit and the sending of prophets of ancient times, who held keys of authority, was to inaugurate the dispensation of the fullness of times spoken of by the prophets, wherein all keys and authority of all former dispensations were to be reintroduced among men in the building and establishment of Christ's kingdom triumphant in the earth to which He would come and rule and reign as King of kings and Lord of lords for a thousand years, as the prophets had foretold. Jesus announced in this dispensation, therefore, that the hour had come when a great and marvellous work was about to commence among men, wherein everything would be shaken that could be shaken and only the truth would stand, and that the prophecies of old were about to be fulfilled, when the Spirit of God would be poured out upon all flesh and old men should dream dreams and young men should see visions (Joel 2: 28).

What has happened in this world since that visitation a hundred years ago is in part at least a realization of the promise, for greater human progress has been made in the development of science in the last hundred years than in all the preceding ages combined. Surely the Spirit of God has been poured out upon all flesh, and men have caught visions of the secrets of God and the materialization of these visions has produced wonders in the heavens and upon the earth. The Lord's hand is in all that is now going forward.

Let all believers in Christ doubt not, for He delayeth not His coming, neither has He gone afar and forgotten us. Let us all join the warfare to win this world for Christ, its rightful Ruler.

AS WE STRIVE FOR PEACE

By Elder M. Neff Smart

ON Armistice Day I stood at Whitehall with thousands of other people who swarmed into that historic street to honour those who gave their lives that war might be exterminated. I saw these thousands of people who shuddered at the memory of incidents in the Great War as they rekindled a fire of grief at the thought of loved ones

who never returned and wept once more for those brave dead of the Empire, for which the Cenotaph is a symbolic grave.

The ceremony—the entire day—exposed to humanity the utter contempt which you and I, as average citizens, feel for organized, or even unorganized conflict.

Similar scenes to that in Whitehall were enacted in all parts of western civilization. Not only Whitehall and London made a clear-cut denouncement of war, but so did our colleagues on the continent and across the Atlantic.

But even on that Armistice, there was still evidence of that same old paradox. In the same papers which carried reports of the Cenotaph ceremony were columns devoted to the conflict raging in Spain, only a few hundred miles away. In that country war, with all its actual, ruthless killing was strangling a government at the same moment that we stood here in



Keystone Photo.

Whitehall on Armistice Day

“Thousands paid tribute once again to the War heroes of the Empire.”

in Great Britain, heads bowed, at Whitehall.

It was then that the words of a great philosopher came back to me regarding what the solution of this great crisis and dilemma might be. It reminded once again that, despite the apparent futility of our efforts, there was perhaps an actual solution :

Peace cannot be legislated into being, no more than can justice, humanity, or charity. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious, and furnish a fair degree of security and protection by legislation and police control ; but the real reforms which society is seeking in these days will come as a result of our religious convictions, or they will not come at all.

Political systems, whether based on democracy, dictatorship, fascism, communism, or socialism cannot provide for its members morality and character ; and the basis for world fellowship must

be on these. The requisites for universal harmony will come only through a knowledge of our *actual* relationship to others through a spiritual interpretation of life.

Scouting for Peace

ONE of the greatest safeguards today in the interests of peace exists within the Boy Scout organization, with its far-flung, international boundaries which include 2,500,000 boys in nearly every civilized country of the world. These young men, the leaders of tomorrow, are being taught the ways of peace and love for fellowmen, and are being trained in the qualities which make for outstanding leadership in these lines.

It is now a quarter of a century since the Boy Scout programme was adopted into the activities of the Mutual Improvement Association on November 29, 1911. Today, there is a larger percentage of Boy Scouts in the Church than is to be found anywhere else in the United States. Elder George Albert Smith of the Council of the Twelve Apostles, who is a member of America's National Executive Boy Scout Board was recently reappointed to three of the Board's committees at its annual meeting in New York. At the meeting it was announced that five Scout Councils in Utah and Idaho, composed almost entirely of Mormon boys were among the seven highest ranking councils of the United States in the number of 12-year old boys enrolled as members.

This week's cover picture was taken at the edge of Granddaddy Lake, high in the Rocky Mountains. It shows a group of Scouts "on the trail." Camp Steiner, one of the large summer scout camps is located near the shores of Granddaddy Lake.

Lord Castlerosse, one of our popular journalists, sensed and recorded this idea recently; and the reference to the Empire applies equally well to every nation:

Most of us will die unsung and easily forgotten, but that is not the point I am driving at, and I say this to you somewhat shyly, for it comes from deep down. . . . Until the Empire once again finds its God, she is doomed, as was the Roman Empire when once she turned to agnosticism.

Many have been keen enough to sense the problem which faces us. Some have sensed both the problem and the remedy. Few have provided both the remedy and the system for applying it.

Picture with me a group of people who accept as truth the fact that God is a personal Being with a tangible body, whose omnipotence lies in His ability to give, and in His infinite intelligence; who know that they are literal sons and daughters of God, and being such have the possibilities of becoming as God is; who believe that "what we did before we came here conditioned us here; and what we do here will condition us in the world to come."

Picture this same group with a system—a system which is the production of inspiration—which provides for the training of the children. A training which gives them not only the truths of their relationships to each other, but with their Father in Heaven, and which has a motto: "The world needs happiness makers."

The same system provides in addition an organization known as the Mutual Improvement Association, which includes as a section the Boy Scout troop with its spiritualized programme directed by the Chief Scout, Baden-Powell, and with its beautiful

Scout Promise: "On my honour I promise to do my best, to do my duty to God and the King, to help other people at all times, and to obey the Scout law."

No less effective in spiritualizing the lives of the girls of the same age is the Bee-Hive programme, with its inspired slogan: "Have faith, seek knowledge, safeguard health, honour womanhood, understand beauty, value work, love truth, taste the sweetness of service, feel joy." Could there be a lovelier ideal to permeate recreational and vocational activities?

Another section of the Mutual Improvement Association provides recreational, social and vocational guidance for the young men who state their ideal in the following pledge which each takes: "In order that I might render my finest service to humanity, I pledge before God and my fellows to keep myself morally clean, to fearlessly defend the truth, to learn modesty and manliness, and to obey the rules of true sportsmanship." And the young women have a parallel group with equally high ideals. Neither are the adults neglected in this spiritualized programme of wholesome activity.

THE system does not end here. It provides also a Sunday School with weekly lessons for every age group. It provides a weekly Sacrament meeting with the accompanying benefits of lectures and communion. The system provides a charitable organization—the Relief Society composed of the women of the group.

Lastly, and of greatest importance, is the governing body of the system which is composed of the worthy male membership of the group, who hold the Priesthood of God, delegated to them by the laying on of hands by those having authority.

This remarkable system was established April 6, 1830 following revelations given to Joseph Smith, the Prophet, and marked the restoration of the Gospel of Jesus Christ upon the earth in this dispensation, an event predicted by the Prophet Daniel (Daniel 2: 28-45), and others.

The actuality of the restoration, and evidences for the divinity of the Church of Jesus Christ of Latter-day Saints are attested by its growth, vitality, and effectiveness during the past 100 years. In its philosophy and organization are included the means by which humanity can once again regain a knowledge of God and spiritual values, and by which the character and morality of humanity can be developed to the degree necessary to exile the human family's great foe, war.

I AM RICH

(SELECTED)

I HAVE what money can never buy,
 The clasp of your hand and the light of your eye :
 The glorious greetings of friend to friend :
 The wonderful help you are quick to lend :
 And I tell myself when each day is done,
 Whether my battles be lost or won,
 I am richer than many with all their gold,
 For I have the wealth of your heart to hold.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 26, 1936

EDITORIAL

SCOUTING IN THE CHURCH

TWENTY-FIVE years ago the Church of Jesus Christ of Latter-day Saints adopted the Boy Scout Programme as a part of the regular Mutual Improvement work of the Church.

All praise to grand old Britain and particularly to Major Lord Baden-Powell for originating the scout programme which is coming more and more to affect for good the lives of all the boys in all the countries of the world. Fifty-six nations, in the year 1933, sent delegations of boys with their leaders to Godolla, Hungary, to attend the International Conference of Scout Leaders. Thus nearly every nation in the world, in the training of boys, is following the lead so well begun in Great Britain.

Since the Church seeks anything and everything from anywhere and everywhere which is "virtuous, lovely or of good report or praiseworthy" it was only natural that ours was the first Church in any land or any clime to adopt as a part of its fundamental training for boys the programme of the boy scouts.

Twenty-five years ago, on November 29, the Church adopted officially this programme as part of its Mutual Improvement work. The Church readily recognized the fine spiritual and religious foundation upon which the Scout programme is built. Its officials saw in it the virtues of character and good citizenship.

Because our leaders adopted the programme thus early may be the reason why we have the distinction of having more scouts per capita than any other similar organization in the world.

In our Cache Valley Council in northern Utah, for example, ninety-five per cent of all the boys of scout age, those who belong to the Church and those who do not, are, as members of our troops, registered in the national organization.

In this work, which is of transcendent importance, the fathers take an unusually active interest. In the Mutual Improvement Association, "Father's and Son's Outings" are common everywhere. Fathers and sons sleep together in the open. Nothing awakens in the heart of a boy more effectively, ambition and determination to live well and to do his duty well than the feeling of the heart throb of his father as they close their eyes in sleep together in camp life.

Praise to
Great Britain

Seeking every-
thing of
good report

Ninety-five
per cent of
boys registered

The mothers, too, are also interested. In many places "The Mothers of Scouts" are organized. And since there can come into a woman's heart no higher ideal or higher ambition than to be the mother of a strong, leading and influential man, she can invest her time and the necessary money in nothing that will produce greater profits, richer dividends, than to see to it that in the Mutual Improvement Association, the training school for scouts, her son takes an active part.

The aim of the Church, not for boys only but for girls also, is to remove temptation as far as possible. The Primary organization, according to the Church programme, takes the boy when he enters the public school and gives him week-day religious education along with his religious training in Sunday School on the Sabbath, until he reaches the age of twelve, that age when a boy begins to look forward with ambition, with fire in his soul of such quality that rarely, after that, does he ever look back.

It is then he needs a helping hand. It is then he wants a leader. At about this age his nature begins to call for and love the association of men. It is at this age that the boy, having a daring and restless spirit, oftentimes makes up his mind to run away from home.

All branch presidents and bishops are instructed, when worthy and able boys reach the age of twelve to:

Remove temptation as far as possible

(1) Confer upon them the Priesthood,

(2) Enroll them in the Mutual Improvement Association,

Twelve years an important age

(3) Have them take up in good vigorous fashion that character-building programme offered by the Boy Scout organization.

At age fifteen, these worthy and able young men are to be advanced in the Priesthood and in scouting. At eighteen another advancement is expected and when the age of nineteen is reached, the stamp of manhood is placed upon all the worthy ones by ordaining them elders. If upon reaching this age many, in any branch or ward, are unworthy it is felt that there may be inefficiency in the work of the leaders, the officers.

When young men have finished their nineteenth year and have been ordained elders this means they have:

(1) Authority to go into the mission field to preach the Gospel;

(2) The Priesthood necessary to permit them to go into the temple and have their marriage ceremonies performed.

With this authority and this Priesthood conferred upon them and with the fine training completed which scouting offers these young men are looked upon as being unusually worthy for, and especially attractive to, those young women who are reaching the marriageable age.

Thus we the officers and members of the Church of Jesus Christ of Latter-day Saints are struggling to carry our young folks on toward eternal perfection, so that, as nearly as mortals can be, they will be "perfect even as our Heavenly Father is perfect."—RICHARD R. LYMAN.

Attractive to Young Women

On to Eternal Perfection

A REVEALED CODE OF HEALTH

By Elder A. Z. Richards, Jr.

MANKIND possesses five senses: sight, hearing, smell, touch and taste. Although these do not constitute life, it is certain that without them or with the absence of even one, we would be tremendously handicapped, for upon them we depend for self-preservation. God has provided happiness to accompany the proper use of these faculties. The advantages of sight are too manifest to mention. Noxious odours warn us of disease. Touch enables us, without the aid of sight, to feel our way and to perceive approaching pitfalls. Experience has taught every person that a wise response to the impulse of his senses makes it possible to avoid injury and remorse.

Lord Baden-Powell has said, "A scout does not smoke. Any scout knows that smoking spoils his eyesight, and also his sense of smell." The taste of the first cigarette to a boy is repulsive, yet thousands of young men have been lured past this warning of nature towards intemperance.

Young people in Latter-day Saint families are taught from infancy the sanctity of the body. They know the challenge of Paul when he wrote: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Corinthians 3: 16-17.) The proper food, exercise, and sleep, together with moderation in all things and abstinence from certain harmful stimulants are teachings in the temporal realm of their religion. They understand why they should avoid the use of alcohol, tobacco, tea and coffee, for each contains a habit-forming poison. Research shows that tobacco contains the alkaloid, nicotine; tea and coffee contain effective quantities of caffeine and tannic acid. Both are mild narcotics which undermine health and happiness.

TODAY we boast of freedom, for we are truly free compared with the Israelites of old who were under the bondage of the Egyptians. But even in this great Christian commonwealth, where liberty abounds, many have become personally enslaved by an unseen foe. Young people, especially, are contributing to the wealth of great manufacturers, every penny of which shortens their lives and chances of success. The habit of smoking or drinking has a detrimental effect, two-fold. First, the person himself suffers from its poison. Second, the example which he sets for his own children or friends is low in standard. The clergyman and doctor is looked upon as an example. When such a man indulges in these common habits, many follow, and all are acting contrary to the advice of God.

In the Old Testament we read that when the Angel of God appeared unto Manoah and his wife, who was desirous of knowing how to take care of the child promised them, they requested: "Teach us what we shall do unto the child that shall be born, . . . And the angel of the Lord said unto Manoah, Of

all that I said unto the woman let her beware. She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe." (Judges 13: 8, 13-14.)

A rare document is preserved in the State Library of Virginia concerning the exportation of tobacco to England. In the quaint terms and quainter orthography of the year 1630, it sets forth King James' regulation of traffic in "so vaine and needlesse a commoditie, which ought to bee used as a drugge onely, and not so vainly and wantonly as an evill habite of late times hath



A portion of the proclamation of 1620

It regulated the traffic of tobacco into Great Britain.

brought it unto." The proclamation practically prohibited the importation of tobacco to the British Isles, "that the healths of Our Subjects may be preserved . . . and the manners of Our people so ordered and governed . . . which are at once endangered onely by the licentious use of tobacco."

WE should not expect to find a direct proclamation against the use of tobacco in the Bible, for it was unknown in that day, but long before it came into such general use, a warning was given to the people of the world through the Prophet Joseph Smith. On February 27, 1833, Joseph was told that in later years evil designs would exist in the hearts of conspiring men. Is this not true of the tobacco manufacturers and brewers today? Known as the Word of Wisdom, this revelation shows forth the order and the will of God "in the temporal salvation of all saints in the last days." The use of hot and strong drinks, as well as tobacco is definitely proscribed in the Word of Wisdom. An excerpt from this revelation reads: "Inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father. . . . And again, tobacco is not good for man." (Doctrine and Covenants 89: 5, 7-8.)

Those who have been unfortunate enough to acquire such a

habit are not condemned by the Lord. Each morning when we arise, the Lord has given us a new day to repent, and offers divine help. If they do not repent, they are condemned only by themselves.

When Samuel Chadwick was principal of Cliff College there was a rule that no student could smoke. One evening a new student, much older than the average, went to the principal to get permission to smoke a pipe. He said he had been a smoker for twenty years, and since coming to the college had tried to do without tobacco. "But, sir," he said, "I can't hold out much longer. I am dying for a smoke." The Principal looked at him for a moment, then pointing to a seat, said, "Sit down on that chair and die." He explained that any man who allowed a habit to get such a hold on him that he would die if he gave it up was best dead. After a pause he said, "Let us talk to God about this." Kneeling with the student Mr. Chadwick prayed that God would glorify Himself in this man's life. When the student arose from his knees the craving had gone, and the temptation to smoke never returned.

The Word of Wisdom, which is part of the Gospel plan, was given to lead each of us through the temporal problems of life on the road to happiness both here and in the life to come. We can show our allegiance to Christ by striving to live the precepts of His Gospel.

SPEAK GENTLY

By DAVID BATES

SPEAK gently ; it is better far
 To rule by love than fear ;
 Speak gently ; let no harsh word mar
 The good we may do here.
 Speak gently to the little child ;
 Its love is sure to gain ;
 Teach it in accents soft and mild :
 It may not long remain.

Speak gently to the young, for they
 Will have enough to bear ;
 Pass through this life as best they may
 'Tis full of anxious care.
 Speak gently to the aged one,
 Grieve not the careworn heart
 Whose sands of life are nearly run :
 Let such in peace depart.

Speak gently to the erring ; know
 They must have toiled in vain ;
 Perchance unkindness made them so.
 Oh, win them back again !
 Speak gently ; 'tis a little thing
 Dropped in the heart's deep well ;
 The good, the joy that it may bring,
 Eternity shall tell.

NOTTINGHAM DISTRICT CONFERENCE

THE Latter-day Saint belief in universal salvation and eternal life was the theme of addresses by Presidents Richard R. Lyman and Joseph J. Cannon at the evening session of the Nottingham District conference held Sunday, November 22 in Greyfriar's Hall, Nottingham.

Stressing the necessity for living in accordance with Gospel standards, President Lyman pointed out how the fullest blessings and benefits may be derived by those doing so. President Cannon cited several instances showing that the spirit sometimes returns after death, proving that immortality is a reality. The other speaker at the evening session, conducted by District President Samnel Pears, was Elder Parry D. Sorensen. Musical numbers were furnished by Sister Dorothy Blythe, who sang a vocal solo, and the Monarch Choir of Mansfield and Hucknall branches.

At the afternoon session, Presidents Lyman and Cannon spoke on the life of President Heber J. Grant, whose eightieth birthday anniversary was observed Sunday. Both related several incidents and experiences in the life of President Grant. Other speakers included Supervising Elder Franklin W. Gunnell and Elders Reginald Hunsaker, E. Leon Mather, Arlond T. Christensen, Charles W. Hailes and Ellis E. Craig. A vocal duet was sung by Sisters Dorothy Blythe and Edith Limb. The Singing Mothers and Daughters of Leicester Branch also furnished a number. President Samnel Pears conducted.

Brother Joseph Orton, Jr., first counsellor in the district presidency, conducted the morning meeting. President Samuel Pears, and Elders Edwin H. Lauber, Norman A. Jensen, Wendell C. Fowler, Darrell L. Brady, and Keith M. McMurrin were speakers.



OF CURRENT INTEREST

Whales, air traffic and gold are among hundreds of topics covered in the Statistical Year-book of the League of Nations published in Geneva. Facts galore on every conceivable subject fill its 300-odd pages. The labour in compiling this data staggers the imagination. Its extensive tables facilitate comparisons between world countries. On the subject of whales, its pages indicate that 39,056 were caught last year, British whaling enterprises taking first place. In air traffic the United States is considerably ahead of other nations.

Television is making rapid progress in Britain. Major G. C. Tryon, Postmaster-General, announced recently that a new cable line for B. B. C. television transmission between London and Birmingham was completed. This will make possible the construction of stations in Birmingham and Manchester to relay the London programmes. The new cable will at first be used for experimental work between the two cities.

From Tibet, from Washington,

from India, China and Chili—from all the world, kings and princes, ministers, envoys and missions will come to London for the Coronation next May. Among these, four kings—King Christian of Denmark, King George of Greece, King Haakon of Norway, and King Boris of Bulgaria—will be the Royal Family's guests during the Coronation ceremonies. Three queens will accompany them.

A talking library consisting of a choice selection of "talking books," covering subjects from the Gospels to fiction, is possessed by the National Institute for the Blind in London. Skilled readers from the B. B. C. and America have devoted their time to produce the books in sound recording form. Publishers, authors, and other copyright owners have permitted the free use of their printed books for the purpose. Each book takes 10 records and spins out for nearly 8 hours. It is possible that at some future time the Book of Mormon, which was recently published in Braille, will be produced in "talking book" form.

NEWS OF THE CHURCH IN THE WORLD

Governor of the State of Utah since 1932, Elder Henry H. Blood was re-elected



Elder Blood
Re-elected.

to serve another four-year term as chief executive of the State at the recent general election. Governor Blood is also president of North Davis Stake, a position which he has held since 1915. Prior to that, he had been bishop of Kaysville Ward for eight years. From 1901 to 1904,

Elder Blood laboured as a travelling missionary in Great Britain under President Francis M. Lyman. He presided over the Grimsby and London Districts during his labours in the Mission.

Music lovers of Salt Lake City paid honour to one of the most widely known and beloved musicians of the Church on Wednesday, November 11, when they gathered at a social for Elder Henry E. Giles in the Eighteenth Ward Chapel. The affair was sponsored by the High Priests Quorum of Ensign Stake. Elder Giles was born March 26, 1858 in Salt Lake City, the son of Elder Thomas D. Giles and Sister Hannah Evans Giles, who were among the first converts to the restored Gospel in Wales. His father, who had lost the sight of his eyes in a mine accident shortly before emigrating to Utah, was known as the "Blind Harpist." Elder Giles has for the

past 35 years been Ensign Stake organist. For a number of years he was assistant Tabernacle organist to Elders Joseph J. Daynes and John J. McClellan. He established the music department at Brigham Young University and was also music supervisor of Provo and Utah County schools.

Preserving the memory of the first theatre to be built west of the Missouri River, an exact replica of Salt

Lake City's old Social Hall will soon be built as an assembly hall for the Church Mission home. The old Social Hall was built in 1852, five years after the first Pioneers had entered the valley, and was for many years their recreation centre.



Social Hall

Replica planned.

Before it was torn down in 1921 to make room for modern buildings, Church architects made measurements of the structure which will be minutely followed in the construction of the new building. It will be located about 200 yards from the spot where the Social Hall originally stood. Although used primarily as a theatre, the historic hall was used as the meeting place of the Territorial Legislature. Training classes for the University of Deseret and L. D. S. University were also held within its walls.

NORWICH DISTRICT CONFERENCE NOTICE

NORWICH District conference sessions will convene in the Latter-day Saint Branch Chapel, 20 Clapham Road, Lowestoft, Sunday, November 29, at 10 and 11 a.m. and 2:30 and 6:30 p.m. Speakers will be Presidents Richard R. Lyman and Joseph J. Cannon. The illustrated lecture, "Temples of God," will be given in the same chapel Saturday, November 28, at 7:30 p.m.

Sessions of London District conference will be held in "Ravenslea" Chapel, 149 Nightingale Lane, London S.W. 12, Sunday, December 6, at 10 and 11 a.m., and at 2:30 and 6:30 p.m. Speakers will be Presidents Lyman and Cannon. The illustrated lecture, "Temples of God," will be given in the same chapel Saturday, December 5, at 7:30 p.m.

FROM THE MISSION FIELD

Transfers—Elder Frank A. Martin was transferred from Nottingham District to the British Mission office and appointed Mission recorder Friday, November 13.

Elder Karl F. Foster was transferred from Manchester to Birmingham District Friday, November 13.

Elder Wendell C. Fowler was transferred from Irish District Saturday, November 21. He was assigned to a missionary circuit beginning in Nottingham District.

Doings in the Districts: Birmingham—Nuneaton Branch conference was held in the Masonic Hall, Nuneaton, Sunday, November 8. Sisters Elsie M. Linnett, Marjorie W. Hugo, Marjorie Horne, and Lily J.

Gunn were speakers at the first session under the direction of Brother Clarence G. Linnett. Branch President T. W. Nightingale conducted the evening service at which District President Norman Dunn, Brothers Edgar A. Cater, George E. Hunter and Sister Florence Dunn spoke. A quartette selection was rendered by Brothers Hunter, Nightingale, Linnett and William Seckington. Sister Muriel Hunter gave a vocal solo.

Elders Arthur W. Jorgensen and John B. Hoge presented an illustrated lecture before the Sunday Morning Moseley Road Adult School, Sparkbrook, on both November 1 and 8. They also gave the lecture

entitled "Before Columbus" to a large audience Thursday, November 5, at the Soho branch of the Seventh Street Christian Society.

London—Luton Branch sponsored a Hallowe'en social, Wednesday, November 4, under the direction of Y. M. M. I. A. President William A. Smith.

Brother William E. Mitchell and Sister Yvonne Natalie Skelcher

were set apart as Y. M. M. I. A. and Y. W. M. I. A. presidents, respectively, in Brighton Branch Hall Sunday, November 15, by District President Andre K. Anastasiou and Elder C. Van Noy Stewart.

More M. I. A. Activity

CONTINUING the policy of constant expansion and broadening of its activities, the Mutual Improvement Association will inaugurate at the beginning of the new year a weekly "recreation hour" to follow the regular weekly M. I. A. meetings.

The games which will be played during the recreation period will include ping-pong, dart-throwing, ring-throwing, and table games such as draughts, ludo, etc. One-half the cost of the ping-pong equipment will be defrayed by the Mission. These must be purchased through the Mission office.

The second M. I. A. night of each month will be devoted to an organized social. An outline for these programmes will appear in the Auxiliary Guide.

before Glasgow Tocluch Club, recently, by Elder Reed W. Ellsworth and Elder Alexander McLachlan Jr. More than 50 attended the meeting.

At baptismal services held in Whitvale Baths, Glasgow, Monday, November 2, Alexander Kerr Leslie was baptized by Supervising Elder Alexander McLachlan Jr. and confirmed by Elder Reed W. Ellsworth. Elder McLachlan and Elder Carl B. Bradshaw also presented an illustrated lecture before Maryhill Tocluch Club, recently.

Airdrie Branch sponsored an M. I. A. social Wednesday, November 11, at which approximately forty people were in attendance. A social for the Westrigg primary was held

Scottish—The illustrated lecture, "Down Pioneer Trails" was given

recently under the direction of Primary Supervisor Carl B. Bradshaw and Sister Margaret Graham. Thirty-six children attended the social in the home of Sister Hugh Martin, Westrigg.

Nottingham—District President Samuel Pears and Elder Edwin H. Lauber were speakers at Hucknall Branch conference on Sunday, November 15, conducted by Branch President Edward A. Wright. Music was rendered by the branch choir and the quartette including Sisters Winnifred Hayes and Evelyn Hayes and Brothers Thomas Wright and Joseph Hayes.

Manchester—Oldham Branch held a social Saturday, November 7 in the Branch hall to aid the Sunday School Christmas Fund. Several games and musical numbers were enjoyed by the more than forty present.

Sheffield—A farewell social was held Wednesday, November 11, in Doncaster Branch hall, honouring Supervising Elder Alva D. Greene prior to returning to his home in Salt Lake City, Utah.

Norwich—At baptismal services held Saturday, November 14 in Norwich Branch Chapel the following were baptized by Elder LeRoy A.

Kettle and confirmed: Thomas George Wilson, confirmed by Brother Thomas Crotch; Evelyne Mand Martins, confirmed by Brother Frederick A. Tuttle and Marjorie Agnes Firman, confirmed by Elder Seth H. Young.

Irish—At baptismal services held Friday, October 23 at Tara Street Baths, Dublin, Mrs. Elizabeth Mary Jane Tosdevin was baptized by Elder Victor L. Bingham and confirmed by Supervising Elder Parley P. Giles at services held later in the home of Brother Henry Mogerley.

Bristol—With everyone present wearing "Guy Fawkes" masks, members and friends of Plymouth Branch held a social Thursday, November 5. A one-act shadowgraph play was presented during the evening with Elders William R. Firmage and Ferrell K. Walker and Brother R. S. Mavin and Mr. Thomas Clough as members of the cast.

Personal—The marriage of Brother Robert Pickersgill, Middlesborough Branch Sunday School superintendent, and Sister Nellie Thompson, Newcastle District primary supervisor, took place Saturday, November 7. Sisters Maude Elliott, Delsa Harland and Joyce Fish were bridesmaids. Brother Arnold Pickersgill was best man.

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